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Thesis

METHODS FOR THE LIMITATION AND ULTIMATE ELIMINATION OF INFERIOR TYPES OF HUMAN STOCK AND METHODS FOR THE ENCOURAGEMENT OF THE PROPAGATION OF HIGHER TYPES OF HUMAN STOCK

by

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A.B. College of the Pacific 1931

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INTRODUCTION

From primitive times and through the various stages of barbaric development until the present time the laws of natural selection and survival of the fittest have operated with quite orderly precision. However, the nature of our own modern civilization is such that no longer do only the fit survive and perpetuate their kind; but , the ease with which a livlihood necessary to supply physical wants may be obtained makes possible not only the survival of inferior types of human stock, but also enables them to reproduce their kind in great numbers.

For years the fact has been established and accepted that scientific care should be exercised in the breeding of cattle, horses, sheep and other live stock if the more perfect and more desirable types of offspring are to be obtained.

Yet, it has seemed that until recent times the idea of scientific mating and breeding of human stock has never been considered practical by any appreciable proportion of those who were able to make definite contributions to a constructive program dealing with this problem.

Present tendencies in differential birth ratios reveal the fact that the classes now engaging in work requiring the least amount of intelligence and energy are producing at a much more rapid rate than those

groups engaging in the professions requiring high intelligence, strong character and a high degree of energy and vitality.[1]

Eugenists, biologists, sociologists are studying these facts and are realizing the destructive trend which an unchecked continuance of present tendencies would make certain. Alarm is being expressed and scientific means of meeting the situation are being sought.

However, such conditions can be remedied only when a large percentage of thinking people are made aware of the problem existing and begin to see the necessity for changed conditions. Such a state of affairs can be brought about only by a program of education which seeks to awaken public consciousness to the dangers of the problem and the need for change.

It shall be the purpose of this thesis to estimate the size of the problem at the present time and to show why public opinion should be aroused regarding the matter. In addition an endeavor will be made to suggest scientific means of remedying the situation so that a program may be evolved which will have as its goal the limitation and ultimate elimination of inferior types of human stock and the encouragement of the propagation of higher types of human stock.

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[1] See "Social Classes and the Birthrate", Survey 66:38, April 1,1931.

Part I

METHODS FOR THE LIMITATION AND ULTIMATE ELIMINATION OF INFERIOR TYPES OF HUMAN STOCK

WHO ARE INFERIOR HUMAN STOCK?

Who are the inferior? Primarily this seems to be a question for the biologist and psychologist to answer. When reasonable certainty is felt that they know, the sociologist can begin to build his program. It is at present definitely known that there is a vast amount of inferiority, but the question arises - how much of it is due to environment and how much to heredity?

We visit our slums and stagnant villages and wonder why these people are there. Have they been produced by their environment or have they themselves produced the environment? We talk with a certain type of laborer. We note the dullness of his face, his lack of any specific training, and the emptiness of his mind. And why? Is he inherently inferior or has he suffered from the effects of an under-priveleged environment?

In the schools it is noted that the children have been sorted out according to their mental ability and assigned to special classes. One class is for the slow ones, and special teachers are provided who excel in their ability to deal with them. Another class is for the exceptionally bright students, who have been thus placed by themselves in order that they may advance as rapidly as their superior ability permits. But why the difference? Why has one group a higher intelligence quotient (I.Q.) than

the other? Is it innate or is it merely because the inferior students come from inferior environments?

We may go to our prisons, workhouses, reformatories, hospitals, asylums, schools for the feeble-minded, and other institutions for the socially defective and here we certainly may find a congestion of the inferior. Go where we will, we find the inferior. They are the physically, mentally, and socially defective, and hence the physically, mentally, and socially handicapped. They are the vicious and the irresponsible; the antisocial, unsocial, inefficient, and ineffective; those who "just get by", who just make a go of life, and those for whom society has to (or should) assume responsibility.

"The unfit are those who have been so handicapped by either heredity or environment that they are not normally efficient members of society. They are the ones who are unable to stand the strain of normal competition, social and economic, with their fellows. They are our failures and they are not all of them in prisons, hospitals, asylums, poorhouses, and other public and charitable institutions. The vast majority of them are society's marginal hangers-on. We tolerate them, allow them to do our dirty work, scorn them, pity them sometimes, but in the main take them for granted, and allow them to go their way, marry, spawn, and perpetuate their kind." [1]

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[1] Gillin, J.L., Dittmer, Colbert, Social Problems, p. 196.

In order that we may gain a more specific idea of the nature of individuals termed inferior may we consider several general classifications. The first class demanding attention is that of those feeble-minded whose condition is due to heredity. There is reason to believe that at least two-thirds of the feeble-minded in the United States owe their condition directly to heredity, and will transmit it to a large percent of their descendants, if they have any. Feeble-minded persons from sound stock, whose arrested development is due to scarlet fever or some similar disease of childhood, or to accident, are not of direct concern in a eugenical program.

"Feeble-mindedness is highly hereditary in nature: when two innately feeble-minded persons marry, all their offspring almost without exception, are feeble-minded. The feeble-minded are never of much value to society - seldom or never do they present such instances as are found among the insane, of persons with some lack of balance, who are yet geniuses. If restrictive eugenics dealt with no other class than the hereditarily feeble-minded, and dealt with that class effectively, it would richly justify its existence."[1]

"Another class is that of the germinally insane. Census reports show a decidedly rapid increase of insanity. However, this apparent increase has been subjected to much

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[1] Popenoe, Paul, Johnson, R.H., Applied Eugenics, p. 177.

analysis, and it is admitted that part of it can be explained away. Better means of diagnosis are undoubtedly responsible for some of the apparent increase. But when every conceivable allowance is made, there yet remains ground for belief that the proportion of insane persons in the population is increasing every year. This is partly due to immigration, as is indicated by the immense and constantly increasing insane population of the state of New York, where most immigrants land. In some cases, people who actually show some form of insanity may slip past the examiners; in the bulk of cases, probably, an individual is adapted to leading a normal life in his native environment, but transfer to the more strenuous environment of an American city in many cases proves to be too much for the nervous organization. The general flow of population from the country to large cities has a similar effect in increasing the number of insane."[1]

"In general, the insane are more adequately restricted than any other dysgenic class in the community; not because the community recognizes the disadvantage of letting them reproduce their kind, but because there is a general fear of them, which leads to their strict segregation; and because an insane person is not considered legally competent to enter into a marriage contract. The principal part

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[1] Popenoe, Paul, Johnson, R.H., Applied Eugenics, p. 177.

of the problem which insanity presents lies in the fact that an individual is frequently committed to a hospital or asylum, kept there a few years until apparently cured, and then discharged, whereupon he returns to his family to beget offspring that are fairly likely to become insane at some period in their lives. Every case of insanity should be accompanied by an investigation of the patient's ancestry, and if there is unmistakable evidence of serious neuropathic taint, steps should be taken to prevent that individual from ever becoming a parent."[1]

The hereditary nature of most types of epilepsy is generally held to be established, and restrictive measures should be taken to prevent the increase of the number of epileptics in the country.

In dealing with both insanity and epilepsy the difficulty is sometimes faced that occasionally people of the very kind which society most wishes to see encouraged - real geniuses may carry the taint. The exaggerated claims of the Italian anthropologist C. Lombroso and his school, in regard to the close relation between genius and insanity, have been largely disapproved; yet there remains little doubt that the two sometimes do go together; and such supposed epileptics as Mohammed, Julius Caesar, and Napoleon may be called to mind.

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[1] Popenoe, Paul, Johnson, R.H., Applied Eugenics, p. 179.

In addition to the well-recognized classes of hopelessly defective, there is a class of defectives embracing very diverse characteristics, which demands careful consideration. In it are those who are germinally physical weaklings or deformed, those born with a hereditary diathesis or predisposition toward some serious disease, and those with some gross defect of the organs of special sense. The germinally blind and deaf will particularly occur to mind in the latter connection. Cases falling in this category demand careful scrutiny by biological and psychological experts, before any action can be taken in the interest of eugenics; in many cases the affected individual himself may be cooperative with society, to the end of leaving no offspring to bear what he has borne.

We have the great class of delinquents who have been made the particular object of solicitude on the part of those who have looked with favor upon sterilization legislation. The chronic inebriate, the confirmed criminal, the prostitute, the pauper, all deserve careful study. There is reason to believe that from a third to two-thirds of the prostitutes in American cities are feeble-minded."[1]

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[1] Goddard, H.H., Feeblemindedness, p. 14.

"These individuals should be committed to institutions for the feeble-minded and kept there. It is certain that many of the pauper class, which fills up almshouses, are similarly deficient. While paupers should be prohibited from reproduction as long as they are in state custody, careful discrimination is necessary in the treatment of those whose condition is due more to environment than heredity."[1]

In a consideration of the chronic inebriate, the problem of environmental influences is again met in an acute form. That many chronic inebriates owe their condition almost wholly to heredity, and are likely to leave offspring of the same character, is indisputable. As to the possibility of "reforming" such an individual, there may be room for a difference of opinion; as to the possibility of reforming his germ-plasm, there can be none. Society owes them the best possible care, and part of its care should certainly be to see that they do not reproduce their kind.

"In regard to the criminal class, over which the respective champions of heredity and environment have so often waged partisan warfare, may it be said that there is probably no field in which restrictive eugenics would think of interfering where it encounters so much danger as here - danger of wronging both the individual and society. It is possible that in many cases eugenic action is desirable;

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[1] Popenoe, Paul, Johnson, R.H., Applied Eugenics, p. 181.

for inheritance of a lack of emotional control makes a man in one sense a "born criminal".[1]

The feeble-minded who make up a large proportion of the petty criminals that fill the jails, must, of course, be excluded from this discussion except to note that their conviction assists in discovering their defect. They should be treated as feeble-minded, not as criminals.[2] Those who may have been made criminals by society, by their environment, must also be excepted. In an investigation, the benefit of the doubt should be given to the individual. But when every possible concession is made to the influence of environment, the psychiatric study of the individual and the investigation of his family history still show that there are criminals who congenitally lack the inhibitions and instincts which make it possible for others to be useful members of society. When a criminal of this natural type is found, the duty of society is unquestionably to protect by cutting off that line of descent.

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1 See the recent studies of C.B. Davenport, particularly The Feebly Inhibited.

2 In this connection diagnosis is naturally of the utmost importance. The recent action of Chicago, Boston, and other cities, in establishing psychological clinics for the examination of offenders is a great step in advance. These clinics should be attached to the police department, as in New York, not merely to the courts, and should pass on offenders before, not after, trial and commitment.

Having thus classified different types of individuals who by our present standards qualify under our definition of inferior types a note of explanation seems necessary. A constructive program could not attempt to deal with classes as a whole, but should instead seek to deal with individuals of the kind described, for the sake of convenience, in the previous categories. It would be a crime to cut off the posterity of a desirable member of society merely because he happened to have been popularly stigmatized by some class name that carried opprobrium with it. Similarly it would be immoral to encourage or permit the reproduction of a manifestly defective member of society of the kinds indicated, even though that individual might in some way have secured the protection, using a class name that was generally considered desirable. Bearing this in mind it would seem that no one could object to a proposal to prevent the reproduction of those feeble-minded, insane, epileptic, grossly defective or hopelessly delinquent people, whose condition can be proved to be due to heredity and is therefore probably transmitted in most cases to their offspring. Before proceeding to the consideration of means for putting such a program into effect, may we attempt to estimate the size of our task. May we attempt to discover approximately the number of individuals who would classify as subjects for a program of limiting and ultimately eliminating the reproduction of the unfit or inferior classes.

Within recent years society as a whole has become more aroused to the fact that the number of individuals within its defective classes has rapidly increased both absolutely and in proportion to the entire population. Recent census reports also tend to show that the greatest percentage of increase in population is being made among people who now occupy positions in society which are exerting little or no constructive influence. In the slums, among the poorer laboring classes we find our largest families. Among the wealthier, the more socially constructive groups in society we find reproduction occurring at a much less rapid rate.

With the statistics at present available it is impossible to give an entirely accurate idea of the number of defectives in the United States and their rate of increase. One great difficulty in making an accurate estimate of the exact number of those who would be subjects for a program of eugenical limitation is the fact that many are not in institutions created for the purpose of caring for individuals with such handicaps.

However, in the light of information obtained in the last United States census and other supplementary material an attempt will be made to give an approximate estimate of the inferior element (meaning by this those individuals classifying under the definition given in chapter 1) in our present population.

According to the Statistical Abstract of the United States for the year 1931 the United States in 1927 had 51 state schools for the feeble-minded with a total of 49,791 inmates. 218 cities in the United States in the same year reported schools having a total attendance of 51,814 pupils. For the year 1927 there were also reported 34 private institutions having 2,416 inmates.

Of this number 58,966 were males and 45,055 females, making a complete total of 94,021 feeble-minded or sub-normal individuals in the state, city day schools, and private schools for the feeble-minded and sub-normal in the year 1927.

The report for the year 1922 gives a total of 62,214 feeble-minded and sub-normal individuals in the state, city day, and private schools for the feeble-minded and subnormal in that year. A comparison of the two groups of figures shows an increase of 31,807 feeble-minded in institutions in the year 1927.

Regardless of the amazingly great number recorded in this way it may safely be believed that there are many more feeble-minded and subnormal individuals who are not in institutions and consequently are not included in this enumeration.

This same Statistical Abstract reports that in the year 1927, 78,090 paupers were in the almshouses of the

United States, this being a ratio of 71.5 to every 100,000 of population. In New England the ratio was 135.1 to every 100,000 of population; in the Middle Atlantic states 80.6; in the East North Central states 96; in the West North Central states 57.1; in the South Atlantic 47.6; in the East South Central 45.4; in the West South Central 19.5; in the Mountain States of the West 50.6; and in the Pacific Coast states 109.3 to every 100,000 of population.

Of the total number of 63,807 paupers admitted to almshouses in the year 1922, 37,788 were native born, 17,988 were foreign born, and 1,747 had unknown nativity.

In the year 1923, 27,238 juvenile delinquents were recorded as being in the various special institutions for delinquents in the United States.

Turning our attention now to the criminal classes may it be said that it is exceedingly difficult to obtain any accurate estimate of the number of individuals belonging to our criminal classes, due to the fact that our prison population represents such a small proportion of the great number of individuals who are carrying on criminal careers and committing criminal deeds. For our use in this thesis the only available data seems to be that of the prison population at the present time. However, may this particular set of statistics be regarded as only partially representing the entire class.

The 1931 Statistical Abstracts of the United States report a total prison population of 116, 626 for the year 1929, making a ratio of 98.8 per 100,000 of population. In 1923 the prison population totaled 109, 619.

Since so much controversy has centered about the fact of the possibility of criminality being hereditary, may it be said that not enough careful studies have yet been made of family histories to make possible more than an approximate estimate as to the weight of the inheritance of characteristics which make for crime and delinquency.

"Hartman found among 199 criminals hereditary defects in 69.8 percent. Koller found in a study of 1,850 insane persons, 72.2 percent with a history of criminal defect in the ancestry, while among 370 healthy persons he found 59 percent with inherited predispositions. Thus it appears that criminals are nearer to the insane than to normal persons with respect to direct heredity and the frequency of hereditary defects. Hartman found criminality in the ancestry of 32.7 percent of the criminals he examined, while Sichart found in Wurtemburg that 43.7 percent of 1,714 criminals had criminal parents. Healy in his study of 1,000 juvenile delinquents in Chicago, of which 668 provided adequate family histories, found that in 271 of the cases there was good evidence that no criminality was to be found in the family records. In 245 other cases

epilepsy or some grade of mental defect was present in the family. The remaining 152 cases were neither mentally defective nor epileptic, but did show criminal individuals in the direct family. In 823 cases Healy found that heredity appeared as a minor factor no less than 502 times, or in 61 percent distinct defects in the family ancestry were noted. Perhaps even more vivid is his enumeration of the defects he found in the heredity of 61 percent. Including the parents and the grandparents he found 82 cases of insanity, 1 case of suicide, and 79 cases of criminality. Counting only the father and the mother, he found 39 cases of epilepsy, 10 cases of migraine, 19 of feeble-mindedness, 60 of subnormality, a certain proportion of which he says were probably feeble-minded, 57 psychopathic cases, in which there was marked instability, 10 plainly marked neuropathic cases, 20 clear cases of constitutional inferiority, 112 cases in which there was gross immorality known on the part of the father or mother, including many cases of maternal prostitution; 61 of desertion; 18 of extremely bad temper; 6 of addiction to drugs; 16 of extreme cruelty, and 8 of extreme laziness."[1]

These statistics seem to indicate the fact that while criminal tendencies cannot directly be said to be inherited

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[1] Gillin, J.L., Criminology and Penology, p. 164.

there is a close correlation found in the records of those who become delinquent or criminal with those whose family histories show constitutional or psychic inferiority or criminality and immorality.

Having thus established a case for including the statistics of the criminal group among those of the inferior classes, let us continue with reports concerning other groups included in our classification.

The United States Department of Commerce, Bureau of the Census in its report entitled Feeble-minded and Epileptics in State Institutions 1926 and 1927 gives a total of 1,950 first admissions of epileptic patients to state institutions for the feeble-minded and epileptics for the year of 1927 alone. Of that number 1,140 were male and 810 were female. Of the total number of epileptic first admissions for the year 1927 31.8 % classified as morons; 36.1 % as imbeciles; 19.3 % as idiots and 19.1 % unclassified, revealing rather a close correlation for this particular year between low intelligence quotients and epileptic tendencies.

The total patient population of state hospitals for the insane and mentally diseased for 1923 was 229,664. In 1929 the number had increased to 272,527, making a ratio of 225.9 for every 100,000 of population. 59,417 first admissions of patients were made to the various state hospitals for the insane in 1928.[1]

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[1] Statistical Abstract of the United States, 1931, p. 67.

It is very difficult to obtain satisfactory statistics regarding the number of individuals who might be classified as constitutionally weak, those predisposed to specific diseases, and the deformed. For this reason no attempt will be made to estimate their number as it seems rather a futile gesture, yet, without doubt an accurate survey of these classes would appreciably increase the total number of those individuals classed as inferior.

In 1930 according to the World Almanac there were in the United States 63,489 blind, while in 1920 the blind had numbered 52,567, the number having increased by 10,922. The deaf mutes in the United States in 1930 numbered 57,084, there having been 44,885 in 1920. Blind dead mutes reported in 1930 numbered 1,942 while only 169 had been recorded in 1920.

No dogmatic assertion can be made on the basis of the figures here presented. The writer realizes that they are in no sense complete. However, they serve as a rather satisfactory basis to show how great the problem is which faces anyone interested in eliminating from society those individuals whose characteristics are such that they are dependent upon society to a large extent for maintainance.

Furthermore these statistics show a tremendous increase from year to year which cannot be attributed to the natural steady increase of population, but must show that the percent

of rapid increase may be interpreted to indicate that these classes are reproducing at a very rapid rate. Furthermore, there can be little doubt that a major percentage of the progeny are inheriting the weaknesses of their ancestors.

What is to be done about the fact that such a large proportion of our population can be classified as of inferior type? This is an urgent question in the minds of serious men and women who understand the facts and realize their significance and implications.

The general aim must be to decrease the birth-rate among those classified as inferior stock. Biological experimentation and research have definitely proven that human qualities, both mental and physical, are hereditary; human stock is capable of being improved by training and education, by good environmental influences, very slowly only, if at all, and probably not at all.

"Any population may in principle be regarded as consisting of two halves; the half made up of all individuals the sum of whose innate qualities or potentialities is above the average or mean value, and the other half made up of individuals the sum of whose qualities is below the mean value. If these two halves have persistently unequal birth-rates (and the difference of birth-rates is not compensated by an equal difference in their death-rates) that population will undergo a change of quality."[1]

As was shown by chapter II of this thesis we have in this country (and in almost all the countries of western civilization) strong grounds for belief that the birth-rate

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[1] McDougall, Wm., Is America Safe for Democracy?, p.194.

of the inferior half of the population is very considerably greater than that of the superior half, and this greater birthrate is only very partially compensated by a higher death-rate.

"While the death-rate is still higher among the less capable stocks than among the more capable, yet due to the work of public and semi-public health agencies it is falling rapidly. Nowhere among civilized peoples is the death-rate high enough to greatly reduce the significance of the general birth differential. Hence the survival differential of the less capable over the more capable stocks is appalling in its significance."[1]

The solution to the problem must be an attempt to equalize the birthrate of the two halves, or, if possible, to reverse the prevailing tendency and to secure, in the inferior half, a much lower birthrate than that of the superior half of the population. If equalization of the birthrate of the two halves can be brought about, the future may be faced with some hope of prosperity. The hope for greater social improvement can be justified if the present tendency can be reversed, and the birthrate of the inferior half be maintained at a lower rate than that of the superior half.

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[1] Hertzler, J.O., Social Progress, p. 319.

"A vast amount of effort and resources are being spent to-day on material and social betterment. We have vigorously devoted ourselves to the improvement of the external world, and the amelioration of surrounding conditions. But there has been very little attempt on a sufficient scale to prevent the multiplication of the defective, the weakly, or of those liable to congenital disease, nor have we troubled ourselves much about the right of our children and our children's children to be well born. Until the breed is improved, human betterment will be only of the temporary variety; that is, only for the existing crop of social derelicts. Social alleviation is now an endless process of bailing out the boat without stopping the leaks. No amount of improvement or modification of the individual during his lifetime can become an inheritable part of the race in the biological sense. In the long run civilization and progress depend on the hereditary qualities of the race. To pass on superior germinal constitutions as a legacy to the coming generations is the only way in which permanent benefits to posterity can certainly be secured."[1]

If general agreement can be reached that the reproduction of the least fit, especially of those persons

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[1] Darwin, L., Need for Eugenic Reform, p. 72.

who are indisputably feeble-minded, should be prevented, steps should be taken to determine which individuals are least fit. Scientific decision should be made regarding those individuals whose reproduction should be most definitely limited. A standard physical and mental examination should be given all individuals. Through such inspection, remediable deficiencies can be discovered and dealt with. Through it inherent deficiencies will be spotted. During this inspection which should be official in nature and applicable to all, irrespective of social position or rank, careful records should be kept and made into form for permanent reference.

"Through these records registration should be made of all persons of definite hereditary taint, whether it be feeble-mindedness, epilepsy, or physical deformity."[1]

A program ought then to be formulated which would have as its goal the cutting off of this supply of defectives. The basic elements of such a program would provide for the application of biological laws through the diffusion of knowledge, popularization of eugenically socially progressive ideals, and the employment of institutional and other feasible agencies of social control. Such a program can only come with the realization that if enough knowledge is acquired and administered with

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[1] Gillin, J.L.; Dittmer; Colbert, Social Problems, p. 203.

the proper technique, defects in man can be bred out. The aim of such a program is to cause the inferior classes to contribute fewer and fewer as their proportion of the population total. The immediate task is that of making effective use of methods by which the lowering of racial quality can be arrested, or at least confined to its smallest limits.

Among other remedies, the following have been proposed as means of lowering the percentage of reproduction among defective and inferior individuals.[1]

1. Sterilization -

2. Life segregation (or segregation during the reproductive period) -

3. Artificial interference to prevent conception -

4. Restrictive marriage laws and customs -

5. Systems of mating purporting to remove defective traits.

6. Eugenic education of the public and of prospective marriage mates.

Immediately the question arises as to which of these remedies shall be applied. An examination of the remedies reveals the fact that each one suggested has certain possibilities for effective use and also certain limitations.

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[1] Eugenics Education Society, Problems in Eugenics, p. 464.

Suggestion cannot be made that any one remedy be applied to any one class of dysgenics as a whole. The program of limitation and elimination of inferior types of human stock must be based on the application of the best known measures to individuals, after scientific study of the case has revealed these measures to be the best possible solution of the difficulty. The goal of program must be the effective prevention of reproduction by dysgenic peoples; at the same time according the most humane treatment possible to the individual being dealt with.

Sterilization, the first mentioned remedy is a process whereby either a man or woman may be rendered sterile by performing an operation which in the male is known as vasectomy and in the female is called salpingectomy. So thorough is this method of preventing further reproduction and so splendid appear its possibilities if administered scientifically after thorough examination of subjects has been made that the writer considers it advisable to devote an entire chapter to a discussion of this particular method. Therefore, the following chapter of this thesis will be devoted entirely to a discussion of sterilization, its possibilities, the success already attained in its use, and an evaluation of the desirability of its use.

Segregation, a method of placing defectives in properly equipped institutions where they are entirely removed from the rest of society is the most generally socially approved method of caring for the inferior at the present time. In some cases provision is made so that opportunities for employment on the basis of the individual's ability are possible in such institutions. Furthermore, being placed as these people are when segregated with people having similar handicaps and difficulties, they do not suffer from the sense of defeat which accompanies inability to compete with normal individuals in the world at large. One marked disadvantage of this program is the fact that separation of the sexes necessarily causes these individuals to live more abnormal lives than would be necessary should a combined program of sterilization and segregation be used. Moreover segregation as a method of caring for defectives is so expensive that it has been difficult to secure taxes sufficient to care for more than a small percentage of those who should be withdrawn from free social circulation.

"Yet if we were only willing to bear the burden of the institutionalization of these classes for one short generation, most of them, short-lived as they are, would die off and much of the problem be solved. Isolation

and segregation of the mentally deficient and goitrous cretins of Aosta in 1890, for example, resulted in their almost complete disappearance by 1910, thereby removing from the earth one of the most frightful breeds of degenerates known to recent history."[1]

It is possible if a thorough program of segregation could be effected that in the course of a few generations, or at most a few centuries, the whole eugenic tone of the population could be immeasurably raised. At first such a program could include only the obviously unfit; but ability to make proper distinctions would increase very fast.

By the use of the term artificial interference to prevent conception is implied the scientific use of methods of birth control. It is a known fact that information concerning satisfactory methods of preventing conception is being quite widely circulated at the present time. It is also a very apparent fact that such information is being used most successfully by certain portions of the population - generally speaking, by the professional, the educated, the better informed groups. However, among the poorer, the less highly educated, the

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[1] Hertzler, J.O., Social Progress, p. 328.

less successful, withal among the inferior groups in society we find much less use being made of now known methods of birth control. Perhaps much of the reason for this lack of use is due to ignorance of the necessary facts, for the imparting of information regarding birth control methods is a legal matter, there being a national law against the imparting of such information as well as laws prohibiting the distributing of birth control information in all but two of the states in this nation.[1]

"The reason eugenist's refrain from emphasizing the eugenical value of birth control is due to the fact that they realize that the prevention of conception by itself, however beneficial it may be in improving social conditions, has not necessarily an improving effect upon the race. A merely random restriction of the fertility of a stock without reference to the eugenic qualities of the stock, cannot possibly improve the quality of the stock as a whole. In actual practice, as carried on at present, birth control methods may even be dysgenic rather than eugenic, for they tend to be adopted by the superior stocks while the inferior stocks, ignorant and restless, are left to propagate freely. This result,

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[1] Editorial Research Reports - January, February, March, 1930, "On Population Problems", p. 190.

unfortunate as it is, is encouraged by the notorious failure to spread the knowledge of contraceptives among the classes which from the eugenic standpoint most urgently need them. It is obvious that the present state of things in this matter could not indefinitely continue, for it means that while the classes that impose social burdens continue to pile up those burdens at an increasing rate, the classes that bear social burdens are relatively diminishing in number and are therefore forced to bear an even greater burden. In proportion as we realize this vital fact we shall work ever more zealously to spread the knowledge of contraceptive measures among those classes whose fatal fertility it is necessary to arrest."[1]

If a time should come when birth control information could be freely given to our dysgenic and inferior classes, it is quite improbable that this one method alone could ever become a complete means of solving our eugenic problems. However it might aid to greatly reduce the large numbers of offspring from dysgenic peoples.

Restrictive marriage laws and customs which would necessitate the meeting of high physical, mental and social qualifications before being accepted by the state

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[1] Ellis, Havelock, Philosophy of Conflict, p. 131.

as candidates for the estate of marriage, while tending to prevent many dysgenic or inferior individuals from entering the legal married state, possibly would not have the desired result in the elimination of offspring. Generally speaking many dysgenic individuals, especially the feeble-minded and the insane would be little influenced by the factor of the lack of a legal marriage ceremony as they have not enough intelligence or emotional control to check their impulses or to think in terms of forthcoming consequences.

Some methods of mating have been suggested in which an individual who is particularly weak in a certain respect should be united with an individual whose strength in regard to the feature in consideration would tend to balance the deficiency. However, since our present system of choosing mates is so far from scientific and means of making the correct correlation between strong and weak factors so improbable - this too seems a method which would have little effective influence in the building of a constructive eugenic program.

Eugenic education of the public and of prospective marriage mates is an important factor in the limitation and ultimate elimination of inferior types of human stock. Also is this plan of much value in the encouragement of propagation of higher types of human stock as will be shown by part II of this thesis.

Society in general will only become interested in a eugenically constructive program in which the two elements of elimination of inferior human stock and encouragement of the propagation of higher types are incorporated, when it is educated to see the need for such a program and to realize the fatal consequences should the effecting of such a program be neglected.

The effect of education for such a program upon the dysgenic classes themselves is well illustrated by the reactions of members of this group to the program of sterilization which is discussed in the following chapter on the "Use of Sterilization and Its Social Significance".[1]

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[1] See pages 34 and 39.

THE USE OF STERILIZATION AND ITS SOCIAL SIGNIFICANCE

A method which provides one hundred per cent birth control in the individual affected, and which is an invention of biology and surgery combined, is sterilization. The public has considerably misunderstood this simple and harmless method of cutting off undesirable strains in the population. As sterilization in no way interferes with the physical health and only in a limited way with the happiness of the individual because it deprives one of the pleasure of having children, it should therefore, be regarded as a mere civil procedure on the part of the State to determine the quality and character of its future citizens.

Sterilization should be regarded the same as an immigration law or any regulation limiting the introduction of undesirable citizens. The encouraging thing about sterilization is that, contrary to public belief, the majority of operations are not performed under duress and legal pressure, but are merely instituted through persuasion of the individuals on the part of tactful physicians and prison officials.

"Since there is much popular misunderstanding on the subject, it should be made plain that by sterilization is not meant asexualization, or the removal of the reproductive glands. On the contrary, in the male, sterilization

is ordinarily accomplished by an operation known as vasectomy, in which a small piece of each sperm duct is removed. Reports indicate that it is a comparatively simple minor operation which involves no special inconvenience or hardship on the subject beyond the deprivation of offspring."

"Should later developments show that a mistake had been made, in all probability the matter could be remedied by a second operation in which the cut end of the ducts can be reunited. This has been accomplished experimentally in dogs, and furthermore, in men rendered sterile by occlusion of the duct through inflamatory diseases, the sterility has been remedied by removing the blocked area and reuniting the ends of the duct on either side."

"In women the corresponding operation - a section of the oviduct - is termed saplingectomy. Here, however, the operation is a more serious one as it usually involves opening the abdominal cavity and the accompanying hazard of infection, a danger sufficiently great that it is safe to say that the operation will be resorted to more rarely than vasectomy in man."[1]

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[1] Guyer, Michael F., Being Well Born, p. 323.

However, according to Albert E. Wiggam, " recently Doctor Dickinson has devised a new method for the sterilization of women which is claimed upon good authority to be an even milder procedure than that utilized for the sterilization of men."[1]

Sterilization destroys no organ or gland of the body. Investigations show that it has no effect upon sex desire, sex performance, or sex feeling of the subject, except a favorable psychological effect in some cases, particularly where fear of pregnancy is removed.

Nearly twenty years ago California, Indiana, and other states passed laws authorizing the sterilization of the hereditary defectives in their state institutions. Most of these laws also carried a provision for sterilization as a penalty for certain crimes. The penal section has generally been held unconstitutional, as in conflict with the provision prohibiting "Cruel and unusual punishments".

Eugenic sterilization of the hereditary defective is a protection, not a penalty, and should never be made a part of any penal statute. The United States Supreme Court has recently sustained the legality of eugenic sterilization. In the case of Buck vs. Bell, where a feeble-minded woman who had a feeble-minded mother and a feeble-minded child was to be sterilized against her will, Justice Holmes, in handing down the decision said, "Three generations of imbeciles are enough."

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[1] Wiggam, Albert E., Next Age of Man, p. 356.

"More than a score of years have passed since the first sterilization laws were adopted. Thinking people are asking, what are the actual results of human sterilization? In California results have been clearly ascertained. No fewer than 6,255 sterilizations had been performed prior to January 1, 1929, in the institutions of the state - practically three times as many official sterilizations as had been performed in all the rest of the United States."[1]

Records and results of these sterilizations have been traced as far as possible and have been published. State officials and medical staffs of institutions in California cooperated heartily in the research. Great credit is due them for the sane, conservative, and diplomatic way in which they handled the administration of the sterilization laws.

Paul Popenoe, who had at one time been executive secretary of the American Social Hygiene Association in New York but who had resigned from this position in order that he might return to California to pursue more intensively his study of eugenics and heredity was asked to take charge of the research. His objective was to determine the success and the results ensuing from the sterilization of individuals in the state of California. He worked under the auspicies of the Human Betterment Foundation.

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[1] Gosney, E.S., and Popenoe, Sterilization for Human Betterment, p. ix.

The research was conducted with the cooperation and aid of many students of eugenics and heredity throughout this country and in Europe, beside the active assistance of an advisory board consisting of outstanding doctors, educators, biologists, and eugenicists.

Summarizing the results of this study it is said:

Of the 6,255 sterilizations in California state hospitals there were 601 more males than females.

In the feeble-minded sterilizations, 1,488 in all, there were 330 more females than males. All feeble-minded patients are now sterilized before they are allowed to leave the state home at Sonoma. One in twelve of all the insane admitted to the state hospitals since the law was passed has been sterilized. One in five or six of the new admissions is now sterilized.

In all of the sterilizations of the state institutions of California, there have been only four deaths, two of which resulted from the anesthetic and two from infection. One of these, a feeble-minded girl, tore the dressings off the wound and doubtless infected herself.

Consent of the nearest relatives is always obtained when practicable, and this consent to the sterilization becomes more easy to obtain from year to year as the effects and results are better understood.

"Of the insane patients sterilized, six out of every seven replying to inqueries were satisfied with the operation. One out of every seven expressed dissatisfaction, but their complaints were not of a serious nature. Most of the dissenters felt that sterilization would be a good thing for the defective or mentally diseased, but that it did not apply to their cases - such complaints only as one would expect from a mentally unbalanced person. No serious dissatisfaction was found among relatives. Social workers of the state seemed to be virtually unanimous in their commendations of the results."[1]

Of the feeble-minded on parole, two thirds have gotten along satisfactorily, one-third have been failures due chiefly to dullness and objectionable personality. Special attention was paid to the problem of the effect of sterilization on sexual promiscuity. Fear has been expressed that the mentally deficient person freed from possibility of parenthood would be encouraged to lead a life of sexual delinquency. Such fear argues scant knowledge of sexual delinquency. The fact that three-fourths of the sterilized feeble-minded girls of the study had been sexually delinquent prior to commitment is sufficient evidence that they are not deterred from anti-social

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[1] Gosney, E.S. and Popenoe, Sterilization for Human Betterment, p. xiv.

conduct by fear of consequences. As a fact this is precisely the class which has not sufficient foresight or self control to be worried by what may happen later.

Among the paroled feeble-minded no male charged with sex offenses was found. In regard to the mentally deficient in state institutions, it may be stated at once and definitely that the males are not sex offenders. The feeble-minded young man is undersexed; he lacks the aggresiveness as well as the attractiveness to play such a role; and he is quite unable to compete with males of higher intellectual levels in this sphere. There has not been a single instance discoverable by Gosney and Popenoe in which a sterilized feeble-minded male has been a sex delinquent. None of the sterilized males had been married prior to commitment, and only three have been married since.

One in every twelve of the females paroled after sterilization became a sex offender, but nine out of twelve in the same group were sex offenders before commitment to the state institution. Of course, this decrease in delinquency was not due to sterilization. Suppose, for the sake of argument, that it be said to be in spite of sterilization. It was due to careful placing and effective supervision on parole.

"But it was the fact of sterilization, in many cases, that made it possible for the girl to be given the parole, with its opportunity to live a normal life in the community, to make herself self-supporting, to relieve the state of the expense of her maintenance, and to leave room in the institution for a more helpless case that requires lifelong custodial care."[1]

Feeble-minded people are merely mental children. They become dangerous children, however, if they are not given as normal a life as possible. Marriage is a normal life. Many of them can maintain homes and be quite effective people if properly encouraged and aided by the community. However, nothing could be more dangerous than to allow them to be at large, unless they are persuaded to submit to sterilization. Particularly can this treatment be used in dealing with the higher grades of feeble-minded, the morons. Many morons are effective factory workers and enjoy the monotony of tending simple machines or carrying out simple industrial processes. People of this type after sterilization should be encouraged to set up homes and marry each other, thus carrying on a normal life. They become a danger chiefly when they are not given normal life, when not studied and aided

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[1] Gosney, E.S. and Popenoe, Sterilization for Human Betterment, p. 41.

by friendly understanding, and when allowed to increase their numbers by producing large numbers of weak children.

"More than 125 feeble-minded, sterilized girls on parole have married. The majority have turned out well. These girls could not have succeeded if they had been burdened with responsibility for the care of children, particularly of feeble-minded children."[1]

"In order to get a large sample of opinion, circular letters were sent to the probation and parole officers in charge of the sterilized patients after they left the hospitals of California. This investigation included the feeble-minded as well as the insane, and statements were received from twenty-two officials, nineteen of whom knew of no instance in which any individual seemed to have suffered mentally from having been sterilized."[2]

The marriages of the 125 feeble-minded girls were studied to determine their successfulness, the criterions by which they were judged being that they should be (1) monogamous, (2) law abiding, (3) self supporting or suported from some legitimate source, and (4) reasonably happy. If applied to the marriages of unsterilized persons, that would

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[1] Gosney, E.S. and Popenoe, Sterilization for Human Betterment, p. xvi.

[2] Ibid., p. 34.

be found to be a fairly severe standard. By it, two-thirds of those who could be located were judged to be successful in marriage. Twenty-six of the group could not be found for an up-to-date record; all had been doing well when last heard of, but they are excluded from the summary. On the average, these girls married men slightly higher in economic status than their own families.

"In California where the results are beginning to be better understood, the steadily increasing number of cases in which individuals who are or have been mentally ill ask for sterilization is an indication of the public attitude. The attitude of the relatives of the patients toward the operation is also significant. More and more frequently, they come forward with the request that the operation be performed."[1]

Persons should be sterilized if it is to the interests of the commonwealth (or more broadly of the human race) that they bear no children, or no further children; and if it appears that sterilization is the most effective and satisfactory means of preventing such reproduction.

"More specifically, sterilization is justified (1) if disease and defect are a menace to the state, (2) if they

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[1] Gosney, E.S. and Popenoe, Sterilization for Human Betterment, p. 35.

are perpetuated by heredity, and (3) if sterilization seems to be the most effective means available for dealing with them, or with certain aspects of them."[1]

Sterilization primarily for the benefit of the state may prevent the birth of offspring who would have such bad heredity that they would be a burden to themselves, to their families, and to the state.

It is sometimes argued that the marriage of sterilized defectives automatically sterilizes an equal number of non-defectives; namely, their mates. It is all very well to sterilize a feeble-minded girl, but if she is allowed to marry, the potential reproduction of her husband , which would probably have been normal, is also prevented.

"It is true that his reproduction is prevented; it is doubtful whether this represents any great loss to mankind. The kind of man who will marry a girl of this type is not likely to be of the greatest eugenic value; and if he had not married this sterilized girl, it appears that he might well have picked out some unsterilized girl of the same order of endowment. If so, the sterilization is advantageous to society. No one will deny that through the marriages of these sterilized girls, a certain number

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[1] Gosney, E.S. and Popenoe, Sterilization for Human Betterment, p. 116.

of normal children of their mates are lost, but in a society where quantity of population is no longer a serious problem, but quality a tremendous one, it is doubtful whether any candid critic will think the state is seriously impaired by the result of the sterilization."[1]

Sterilization may prevent the birth of offspring who, whatever their own traits, would probably be the carriers of undesirable genes which they would pass on to posterity. Unless the quality of the offspring is so high that their loss would more than counterbalance the spread of those undesirable genes, the state is justified in cutting off that line of descent, even if some of the children would be normal to all appearances.

"The same argument applies to mental diseases. It is calculated that only about 10% of the offspring of a man with dementia praecox will themselves ever have dementia praecox; only about 30% of the offspring of a man with manic depressive disturbances will themselves suffer from the same disturbances. But the rest of the children will carry some of the inherited elements that, brought into the right combination in a following generation, will again produce a breakdown. It has even been argued that these carriers of the defect who themselves do not

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[1] Gosney, E.S. and Popenoe, Sterilization for Human Betterment, p. 125.

show it may in the future be looked on as the most suitable candidates for sterilization. They are the ones who are impairing the germ plasm of the race by scattering through it the genes responsible for mental disease. But at the present time, compulsory sterilization at least will take account only of those who themselves are victims of disease."[1] In addition to a program of sterilization of mentally deficient and mentally diseased individual's California's sterilization law now contains provisions for sterilizing the following classes of criminals.

1. Any person who "has been committed to a state prison in this or some other state or country at least two times for rape, seduction, or at least three times for any other crime or crimes, and shall have given evidence while an inmate of a state prison in this state that he is a moral or sexual degenerate or pervert."

2. Any person sentenced to a state prison for life, whether a recidivist or not, who "exhibited continued evidence of moral and sexual depravity."

3. Any person "adjudged guilty of carnal abuse of a female person under the age of ten years."

"There is a wide variety of opinions underlying the principle of the sterilization of criminals in any manner,

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[1] Gosney, E.S. and Popenoe, Sterilization for Human Betterment, p. 128.

either as punishment or for eugenical reasons; and much study will be necessary to settle these differences of opinion. The very limited practice of sterilization of criminals in California under the sections above enumerated (seven operations in all) furnishes no information to settle these differences of opinion."[1]

The advantages of sterilization for social reasons may be summarized as :

1. Preventing the break-up of some families.

2. A considerable number of individuals are enabled to take an active part in the work of the community, to be self-supporting, self-respecting, and independent, because the possibility of reproduction has been terminated.

Thus, although the ultimate reason for sterilization is eugenic, the great and more immediate benefits produced in family life may sometimes be the deciding factor in its use.

The place of sterilization in a complete program of eugenics is greater than is sometimes admitted. It is usually spoken of as a purely negative measure - it is sometimes described as a hygienic, rather than a eugenic operation. Its effect will be to prevent the birth of

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[1] Gosney, E.S. and Popenoe, Sterilization for Human Betterment, p. 69.

many inferior children; thereby the proportion of superior children born in the population will be increased, if the non-sterilized part of the population continues to reproduce at the same rate as before. This in itself will be a great gain; but it should be still further increased, because the reduction of the birth of the defectives and dependents and the attendant decreasing burden of their care should permit the eugenically superior part of the population to increase its birth rate rather than merely to keep it constant.

No matter how great a gain may be made in this indirect way, however, no state can feel that it has done its eugenic duty if it has merely passed a law authorizing sterilization. There must also be a positive program for the encouragement of good breeding - this is imperative. Great as may be the effects of sterilization this measure is valuable as a help to, as a means for clearing the way for, a positive program of eugenics. The childless family of good stock is a misfortune not only to that family, but to the nation and to humanity.

"Action is the more urgent because it is probable that a satisfactory positive program cannot be put into effect without a negative program to support it; and

the longer the application of sterilization is postponed, the more difficult will it be to make a positive program of eugenics work. Even from this point of view, then, in which sterilization is regarded merely as a preliminary to direct measures for encouraging the reproduction of the eugenically superior, it cannot be avoided; the time to begin is now."[1]

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[1] Gosney, E.S. and Popenoe, Sterilization for Human Betterment, p. 135.

Part II

METHODS FOR THE ENCOURAGEMENT OF THE PROPAGATION OF HIGHER TYPES OF HUMAN STOCK

WHO ARE THE HIGHER TYPES?

"No race can long survive unless it conforms to the principles of eugenics, and indisputably the chief requirement for race survival is that the superior part of the race should equal or surpass the inferior part in fecundity."[1]

But just who are the individuals of which the superior classes are composed - of whom are we speaking when we use the term superior part of the race? In Part I of this thesis the inferior classes were defined as those who because of physical or mental defect were unable to meet effectively the ordinary demands of life - those who were in part of wholly dependent upon society for their maintainance. Particularly, in this thesis are we concerned with those who's deficiencies are due to hereditary causes. In contrast to the inferior classes let us define the superior classes as those who because of physical and mental strength are able to meet the demands of life in such a manner that they are sufficiently able to maintain themselves and their families. Furthermore, the superior element of the population in many instances is able in addition to its other duties of self-maintainance to originate and promote

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[1] Popenoe, Paul and Johnson, Applied Eugenics, p. 237.

work which tends to increase the general welfare of the whole of society - in general may it be said that the superior element in the population is the socially constructive element.

"Fortunately in the last few decades genetic and psychological science have made sufficient advance so that we have some faint inkling of what is actually desirable and possible if the race is to be "stepped-up" biologically, and how it is to be done. Within the last half generation or so we have come to know what it is that is inherited. We have also during the last quarter-century or so done a vast amount of statistical and experimental work on heredity that has revealed some valuable facts. Psychology has contributed to eugenics in devising tests of inborn intelligence, which are sufficiently and measurably accurate and are to a degree independent of education, wealth, race, and social position. This has enabled us to identify and trace dangerous and incurable defects. But the science is still inadequate and piecemeal. For example, we have not yet accumulated the data regarding the registration of family traits. Moreover, we have not yet agreed what we should breed for.[1] We would, if we could, probably breed

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1 Dean Inge asks, "So we want a nation of beautiful and moderately efficient Greek gods, or do we want human mastiffs as policemen, human greyhounds for postmen, etc.?" In Outspoken Essays, Second Series, p. 175.

according to the demand of the time, and so perpetuate the time's eccentricities and inequalities, or we might permanently destroy many human capacities just because we could not appreciate their value or discern them in the germ. Even though the need is great there is so much at stake th t we must go slow. To have discovered how to eradicate a few palpable defects and to strengthen a few desirable tendencies is doing much for the present."[1]

To quote Major Darwin, "It is well to confess, or rather to assert, that whilst the laws of nature are being slowly and gradually ascertained the ground over which we can advance without undue danger must remain greatly limited in certain directions, though it will undoubtedly keep widening out as our knowledge increases."[2]

At present the positive program of eugenics seeks to encourage the mating and reproduction of those individuals capable of producing a high grade of progeny.

There are three characteristics of any individual on which his social position particularly rests; namely, (1) intellectual capacity, (2) character, (3) energy. Each seems to be a combination of a considerable number of traits. But for our analysis each of these characteristics

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1 Hertzler, J.O., Social Progress, p. 326.

2 Darwin, L., The Need for Economic Reform, p. 5.

of persons stands out as a definite quality whose significance for social positions is very great. Of these three fundamental characteristics, there is only one which has yet been at all successfully measured, namely intellectual capacity. We are in a much better position, therefore, to interpret its significance for social life than we are in the case of any others.

Intellectual capacity is that innate quality which makes it possible for a person to become intelligent when placed in an environment that furnishes the proper materials. "General intelligence is commonly understood to mean an innate ability or abilities that lie at the basis of the acquired intelligence of an individual."[1]

"Intellectual capacity then is the capacity to learn, if we conceive learning in its complete aspects of acquiring knowledge and comprehending it, and developing correct mental adaptations to truth or fact."[2]

The second in our group of characteristics which together with intellectual capacity tends to determine the individual's value to society is generally referred to as character. Of the nature of this characteristic, Webb says: "It markedly dominates all the correlations yielded by the estimates of moral qualities, the deeper social virtues,

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1 Gregory, C.A., Fundamentals of Educational Measurement, p. 65.

2 North, C.C., Social Differentiation, pp. 171-172.

perseverance and persistence; also on the negative side, qualities related to instability of the emotions and the lighter side of sociability."

"Its nature is best conceived in the light of our present evidence to be in some close relation to persistence of motives; i.e., to depend upon the consistency of action resulting from deliberate volition, i.e., from will."[1]

Fernald takes a similar view, saying, "Character, then, is the emotivating, feeling, sentimental, instinctive, sustaining, energizing, executing, or vetoing function of mentality, and as such it is integral. Intelligence being the directing factor is responsible for its own product - decision; and character being the energizing force is responsible for its own product - action. Habit is a factor in both these functions, but a controlled factor, i.e., it may be influenced by the will. Volition and inhibition, though under direction of intelligence, owe their force to character rather than to intelligence. Sentiment, emotion, and conscience are related to character rather than to intelligence and both the latter are inseparable parts of one whole mentality. If intelligence

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[1] "Character and Intelligence," British Journal of Psychology, Monograph Supplement, 1915, Vol. I. no.3, p. 76.

be regarded as the judicial department of the mind, the character is truly the executive."[1]

"The third characteristic, which together with intellectual capacity and character is highly significant for the social position of the individual is energy. This is a physical quality which the physiologists have not yet analyzed or explained. It is closely connected with heart action, with respiration, with resistance to fatigue, and with a certain quality of the nerve fibre. But its real nature is not understood and as yet we have no standards of measurement. Galton defined it as the capacity for labor, which is probably as far as we can go at present. It is a quality that pertains not merely to the muscular system and bony structure, but particularly to the nervous system. In modern life the greatest demands are for nervous energy rather than for muscular. The capacity for prolonged, arduous application to tasks which tax the nervous system is one on which very much depends and one in which individuals manifestly differ originally to a very considerable degree.

Since energy has not yet been subjected to measurement we have no data indicating the way in which a population would divide or classify with respect to it. All

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[1] "Character as an Integral Mentality Function," Mental Hygiene, 1918, Vol.2, pp. 448-462.

we have to rely upon is the observation made on certain individuals in whom a high degree of correlation is found between preeminence and energy."[1]

Galton found in the case of men of science that no fact was more evident than that the leaders of scientific thought were men of unusual energy and that the same quality was to be found in their parents and grandparents.[2]

Intellectual capacity, character and temperamental bias, energy and vitality, these are the significant characteristics, the quality or quantity of which sets such limits to the development of the individual that the matter of his superiority or inferiority depends largely on the degree to which his inheritance has made possible a high or low proportion of these fundamental traits as part of his being. However the success or superiority of the individual may be measured entirely by the application which he is able to make of these traits to definite social conditions and situations. The person whose intellectual capacity, character and vitality is of such a degree that he is able to meet successfully all normal and many complex social situations, always remaining a well balanced individual, possessing a finely integrated

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1 North, C.C., Social Differentiation, p. 185.

2 Galton, Francis, Inquiries into Human Faculty, pp. 17-18.

personality, should certainly be classed as meeting the requirements in order to classify as a superior individual.

While there has never been a census taken to determine the number of individuals who may be termed superior there is every reason to believe from reviewing the census reports concerning children born to people of different occupational groups that the people of higher intelligence, character and energy levels are reproducing themselves at a much slower rate than those of the groups possessing lower intelligence, character traits of less constructive nature, and a lower degree of vitality and energy. A classification of the 1910 population census of the United States revealed the facts that for each 100 wives of the farm laboring class 300 children were born or each wife had 3 children. For the unskilled laboring classes each 100 wives has 250 children or an average of 2.5 children for each wife. However for each professional and business man's wife we have only an average of 1 child.[1] These figures reveal the fact the birth rate is much lower in the groups now conducting the work which requires the greatest intelligence, character and energy.

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[1] "Social Classes and the Birthrate", Survey 66: 38, April 1, 1931.

While a population composed of individuals possessing a high level of intelligence, discipline, foresight, energy, and will alone does not secure progress, yet progress is contingent upon the development of these qualities in the population; they increase the possibilities and provide the opportunities for greatest development. Such qualities in a population are conducive to greater invention and idealism and mean an advance of science and all other intelligent agencies. A group possessing these qualities has a better opportunity for a more profound comprehension of progressive principles and the power to use a more intelligent united effort for their realization. A group of this kind makes possible the higher types of social control. Thus a program for encouraging the propagation of higher types of human stock should tend to encourage the reproduction of individuals possessing a high level of intelligence, a well integrated character and balanced temperament, and high energy and vitality resources.

METHODS OF ENCOURAGING PROPAGATION OF HIGHER TYPES OF HUMAN STOCK

The task of encouraging the propagation of higher types of human stock may be divided into three stages. First, the determination of what traits are really germinal or hereditary and of the rules that govern their transmission. This is the distinctly biological aspect, and great progress has been made in it. Second, the determination of which of these traits are socially desirable, that is, consistent with a pattern of type development established by the society in question. This in turn, divides itself into two phases, the determination of definitely undesirable traits, (this subject having been discussed in Part I of this thesis) and the indorsment of generally admitted traits of a desirable order (such indorsement for the purpose of this thesis having been made in Chapter I of Part II). The third task is to devise practical procedures to bring about matings which will tend to produce the characteristics which have been determined to be socially desirable.

An unfortunate factor in the satisfactory production of superior human stock by carrying out such a program lies in the facile assumption, much too characteristic of eugenicists in general, that it is possible with

relative ease to do in human breeding essentailly the same things that the stock-raiser does with his materials. The fallacy is due to the ignorance of the sociological features of the enterprise. First of all, there is the difficulty in adopting in the social field what the stock-raiser knows as his "breeding program". The animal breeder has a definite picture of what he is aiming at. Society has no such picture, and it will probably always remain a matter of extreme difficulty to get agreement on any idealized type. The animal breeder very frequently aims at the intensification of certain "points" with relatively little concern as to incidental modifications that may develop in other features. It is probable that society will always need to keep in mind the well-rounded individual. Furthermore, the animal breeder has complete control over his subjects and does not need to consult them as to the pattern into which they are being molded. It is fairly safe to predict that mankind will always insist on being consulted.

Most serious of all is the fact that the breeder of animals can be as arbitrary as he chooses in arranging his matings. He can mate brothers and sisters, he can foster polygamy to any extent, and to cap the climax he can kill off or exile from his breeding pens any

individuals who do not give promise of producing the kind of offspring he desires. "You can't do that when you're breeding men." Here is undoubtedly one of the greatest obstacles to the practical accomplishment of the eugenic ideal, and the way around, or over, or through is by no means clear. How matings are to be made really eugenic while at the same time all reasonably normal individuals are allowed to mate is a truly baffling problem which calls for research that has hardly as yet been visualized.

"Thus the control of its own quality by even the most intelligent and civilized society is a task of tremendous difficulty. It is quite certain that some effective control of this sort will be increasingly necessary if disaster is to be avoided in the relatively near future. The evidence becomes yearly more convincing that the average man of today is incapable of dealing with the social situations with which he is surrounded, and that even the leaders fall far short of the capacities required of them. Society must someway find how to breed men competent to deal with the products of his own social evolution. Eugenics today is about ten per cent accomplishment and ninety per cent challenge."[1]

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[1] "A Self-controlled Population", Survey 66:32, April 1, 1931.

We can increase the proportion of inherently superior children in a race or country only by the method of increasing the percentage of parents who are similarly superior. Such an end may be obtained by: (1) increasing the length of life of superior individuals so that they will survive to and through the reproductive years; (2) by increasing the marriage rate and reducing the age at marriage of people who are superior potential parents, as well as improving the quality of their mates; and (3) by increasing the number of children of such parents once they are married; in other words, by decreasing the deathrate, and by increasing the marriagerate and the birthrate of people who have superior qualifications for parenthood.

"As measures which will promote the first of these - the survival of the fittest patents - the following are proposed:

(1) Promotion of hygiene as it is the more readily accepted and practiced by the more intelligent and those with better control of behavior and hence enhances their chances of survival more effectually than those of the classes that reject it.

(2) Reduction of the frequency and extent of war because the side with the heavier losses often is not the inferior side as to the quality of the losses. The

side with the lesser losses is often the group which is more predatory and hence the one which is more concerned with military efficiency.

(3) Selection within the nation, if war must come, to safe guard the members who are now most valuable eugenically. At present inferiors are rejected from the draft or put into labor battalions which are relatively safe. On the other hand, for the very dangerous aviation service, superior candidates are selected or accepted. In war for extra-hazardous details or services, individuals should be chosen who possess only the necessary emotional and will traits, not qualities less needed in such service but more valuable in other ways, such as those of the inventor or research man. The army should look for aviators among professional athletic teams rather than in Phi Beta Kappa. Indeed it should reject Phi Beta Kappa applicants for such service.

(4) Promotion of law and order in order that criminal groups and the unscrupulous may not be more favored in survival than those who are more efficient in promoting and carrying on types of the more worthwhile work of the world."[1]

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[1] "Well-born Children", Survey 66:36, April 1, 1931.

Among the measures which would promote desirable marriages, we may include the following:

(1) Preferential selection. By preferential selection is meant influence on the choice of a mate by the degree in which he or she possesses some desirable trait. The effectiveness of the selection is increased by the actual non-mating of the person in whom the important trait is absent or slightly developed, rather than a mere delay in marriage. Yet, preference should not be so intense as to defeat preferential selection by leading the selector to reject mating altogether if he cannot find what he considers the best. In simple words the slogan is not "marry the very best or not at all," but rather, "marry as well as can be; if the best is not attainable, take the better."[1]

(2) Aid to earlier mating of the superior by a more discriminate distribution of scholarships and other aids in a more systematic search for promising ability in which the mental tests are especially useful. Such aids should be gifts, not loans, as the latter unduly postpone marriage and childbearing.

(3) The promotion of assortative marriage - the marriage of like with like - is a recommended procedure which is not as yet widely accepted. The goal of this

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[1] "Well-born Children, Survey 66:37, April 1, 1932.

program is to produce more or less specialized individuals and thus increase the heterogenity of the species. Such a policy is considered objectionable by some people, but it has the very great advantage of giving us far greater inventors, statesmen, artists, scientists, etc. than could otherwise be produced; and since culture advances so largely through the contributions of such innovators, this specialization in an innate capacity seems as desirable as it is universally admitted to be desirable that one become a specialized individual through educational training and methods. Co-education, attendance at leading centers for the specialty in question, and clubs for special purposes in which both sexes are included are useful devices to further this type of assortive mating.

(4) Encouraging the mating of women of superior intelligence. It is becoming especially a noted feature of modern life that many of the most intelligent women, particularly college graduates and those who have done graduate work in specialized fields are not marrying. Perhaps this fact is due to a lack of the most favorable circumstances for making contacts which lead to marriage. So important is this particular measure in our program for encouraging the propagation of higher types that it will be considered at greater length in Chapter V of Part II of this thesis.

(5) Removal of artificial barriers which accomplish no good purpose and restrict the freedom and range of choice. Instances of such minor barriers are language, class, politics, religion and closely related social stock.

(6) "Restrictions on marriage would seem at first thought to be wholly in the field of negative eugenics, but in a few respects they deserve mention here. Thus if certification as to the matter of freedom from venereal infection were required, some highly desirable consorts would be saved from sterility resulting from infection by the diseased mate.

A required waiting period and publicity for the marriage license would save the mating of some superior individuals with a very undesirable mate. In Los Angeles one thousand marriage licenses a year are not used because of such a law. Finally a liberalization of the restriction on the basis of consanguinity is desirable. The common interdiction of the marriage of first cousins deters the production of many valuable offspring. A marriage of first cousins who have one or two very illustrious grandparents in common is actually to be favored as increasing the probability that any valuable gene there present may reach expression

and also that some valuable combination of genes may be kept together. The extraordinary success of the parenthood of Charles Darwin and his wife, who was his cousin, has not made the impression which it should. In this instance there were grandparents in common of high attainment."[1]

(7) "Our immigration policy has nearly always been shaped with reference to negative aspects of eugenics, but should we not give attention to its positive possibilities? The best immigration law would be one under which only persons better than the median of the receiving country are permitted to enter. Such a law, of course, increases the quality of the receiving nation; and since such nations are on the whole less crowded than emigrant countries, there is the larger chance that an individual may in the long run leave more progeny. But even this does not seem enough. A nation would do well to seek valuable recruits from abroad by offering prizes to the immigrants of very high test score. The wisest course for us to pursue would be for us to permit all foreign students graduating from our universities in the upper half of their classes to remain in our country should they so elect. If this is considered too liberal, what could possibly be said

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[1] "Well-born Children", Survey 66:37. April 1, 1931.

against permitting at least honor students to remain? The writer has had in his classes the brilliant son of a former premier who begged to be permitted to remain in this country but was forced out. Can one imagine such a stupid course in a corporation?"[1]

(8) Proper provision for divorce is a useful means for positive eugenics in that a marriage may be dissolved in instances in which, with fuller knowledge, it would not have taken place originally. From the viewpoint of eugenics an ideal arrangement of divorce would be to have not set specified grounds upon which a divorce might be granted, but rather to require couples to confer with experts in this field who would ascertain and weigh the facts to determine whether or not an attempt at reconciliation should be made. When attempts at reconciliation failed or were inadvisable, the divorce should be granted. The advantage to the children which is expected in frequent cases of abstention from divorce is often a mistake where the home is in discord. The setting provided by a wrecked or quarrelsome marriage is a dubious advantage.

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[1] "Well-born Children", Survey 66:37, April 1, 1931.

Methods which may be advocated to increase the birthrate of persons whose children will probably be positive contributions to future society are:

(1) A wider use and dissemination of birth control which seems again a negative measure, yet which relatively speaking it is not. It is highly probable that the size of families in intellectual classes can be greatly increased; also they can become a proportionately larger part of the general population if the families of other classes are reduced in size by the practice of contraceptive measures.

(2) "Better distribution of wealth is in itself a device for positive eugenics. It is often said that poverty increases the size of the family. We now have good evidence from the study of Harvard graduates by F.A. Wood that within any one educational group this is not correct; that the reason why the poor have larger families is not their poverty, but their poor education in the technique of married life. Thus, if the income of the well-educated person having a salary of $1800 a year were tripled, it would be more likely to increase the size of his family than reduce it.

Occupations, which call for the rarer traits, such as intellectual groups have, should receive a larger compensation than is sometimes allotted to them. Probably

one of the best devices in this direction would be a more rigorous selection for admission to professional schools on the basis of mental and other tests insofar as this can be accomplished without unduly prolonging the educational period. The underpayment in some professions is probably the result of overcrowding with persons not well adapted to its demands. A further device for better distribution of income is the apportionment of salary partly in accordance with the number of children. This is done avowedly in one of our American colleges and somewhat indirectly in others. A proposal to introduce this principle in the clergy is at present under consideration and merits attention."[1]

(3) Properly graduated income and inheritance taxes offer eugenic assistance. This arises because the general exemption leads to the special exemptions about to be mentioned influencing only parents who are on the whole desirable progenitors. The following schedule is suggested in addition to the present exemptions for man and wife: $1,000 for the first child, $2,000 for the second child, $3,000 for the third child, $4,000 for the fourth child, and so on. Similarly inheritance taxes should be based upon the size of the bequest rather than on the size of the estate, and where

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[1] "Well-born Children", Survey 66:71, April 1, 1931.

there are two children each child should pay one-half of the normal tax schedule for his bequest; where there are three children, each to pay one-third, and so on. The difficulty with this program is the fact that baby bounties for the whole community would not have a eugenic value; on the contrary, they would be distinctly dysgenic, if applied to any but superior families.

(4) High repute for individuals of eminent contributions of social value who have large families should in itself be a powerful eugenic incentive. That we have some germs for such development is shown by the widespread publication from time to time of group family pictures of certain eminent individuals, the members of whose families also show promise of eminence.

As society in general is educated to realize the need that an increasingly larger portion of the population be composed of superior individuals it would seem that the ethical sanction for the larger family from superiors should be increased. The world has some very valuable genes and combinations of genes in its great men which are in danger of loss. The task of eugenics should have as its important aim the preservation and increase of these valuable genes. This

is to be done by promoting the survival, marriage rate, quality of mates, and increase in the number of offspring of the bearers of such genes in the ways here outlined; and by other means which we should be eager to discover.

FURNISHING ATTAINABLE ECONOMIC BASIS FOR EARLY MARRIAGE OF SUPERIORS

So complex has become our social structure and so increasingly prolonged has become the educational period of young people, especially of those displaying evidence of superior ability, that the age of marriage is being constantly raised. This fact however, is not due in many cases to a disinclination to marry, but rather due to the situation that an economic basis for the formation of a home is impossible of attainment during the educational period.

While it is realized that in many instances it is not possible all young people of superior ability to attend college, yet, for the purpose of this chapter on "Furnishing an Attainable Economic Basis for Early Marriage of Superiors", we shall consider college students as superiors. The reason for this consideration is based on the following observations:

(1) They have survived the weeding-out process of grammar and high school, and the repeated elimination by examinations in college.

(2) They have persevered, after those with less mental ability have grown tired of the strain and have voluntarily dropped out.

(3) Some have even forced their way to college against great obstacles, because attracted by the opportunities it offers them for mental activity.

4. Some have gone to college because their excellence has been discovered by teachers or others who have strongly urged it.

5. Their parents have in most cases cooperated by desiring this higher education for their children.

6. The parents have in most cases had sufficient economic efficiency to be able to afford a college course for their children.

In the event of the completion of the normal college period being followed by graduate training for some professional career the establishment of a home has to be even longer delayed. Even completion of the professional course in many instances does not make marriage possible as the first few years for the professional man are often most meager years when judged from the point of financial return.

Perhaps for this latter situation the prospective marriage partners are equally responsible with the rest of society, for in many instances they are not willing to undertake the possibility of the reduced standard of living, but instead desire to begin their homes on much the same basis as those of their parents who have spent their entire life time accumulating the material wealth which makes possible their present standard of living.

A means of meeting the problem which is being quite widely used today by couples who are anxious to marry in spite of a necessary economic restriction, is the arrangement by which the wife through work supplies the family finances while the husband is completing his educational course.[1] As the various requirements of graduate work which women must meet before entering interesting fields of work usually do not require such a long period of time for completion as do those of men preparing for a profession this seems one of the best ways of solving the difficulty. In many cases this calls for sacrifice on the part of both partners but the joy of being together and the reduction of the mental and physical strain of separation more than balance the difficulties of the lower standard of living (provided this reduced standard of living does not curtail any of the real necessities of life which would impair the health of the individuals).

Another suggestion is that the couple marry and the parents of both parties continue the same support of their children while both are atill in school, that would have been furnished had the marriage not have taken place.[2] This of course, is quite contrary to the

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1 Popenoe, Paul, Modern Marriage, p. 123.

2 Eddy, Sherwood, Sex and Youth, p. 217.

usually held beliefs regarding marriage, for it is generally assumed that when young people enter the married state, they have reached maturity and are fully capable of caring for themselves economically as well as physically. This theory which probably originated in a period when the equipment for the establishment of the new home was much more simple and much more easily acquired possibly applied quite properly to those situations. Yet, today when it seems so necessary that our superior youth receive the best possible training for life in the matter of a formal education which often extends over a period of at least 25 years some new theories must be advanced and accepted for making the formation of homes by superior young people possible before full economic independence is achieved.

Care must be taken that this is not interpreted to mean that marriage should be contracted before mature judgment can be used in choosing the life partner. Dr. Paul Popenoe holds that "other considerations agreeing, young people should marry soon after they complete their physical maturity. If marriage is delayed until the mental development is completed, it commonly finds both personalities set in their ways, with a large stock

of habits and moving in a rut. The fundamental biological factors must not be ignored. From this point of view relatively early marriages are advantageous, that is, any time after 18 for the girl and 21 for the man."[1] Perhaps marriage should not be widely encouraged before the completion of the undergraduate college work for most superior individuals will not have deviated largely from this age limit by waiting until the college course is complete.

The remaining suggestion is one which has previously been discussed in this paper, that of making a better distribution of scholarships and fellowships which are of sufficient amount to allow the recipient of them the privelege of marriage.[2] It is quite naturally to be assumed that individuals who would qualify for such scholarships and fellowships would have abilities and talents of unquestionably superior caliber; thus their offspring could reasonably be expected to inherit their superior potential ability and talent.

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1 Popenoe, Paul, The Normal Family, Chapter II. He says, "Early marriage gives a girl a wider choice of mates. It results in early and less painful child-bearing, with fewer still-births and miscarriages, and fewer infant deaths. It is more likely to produce children that are vigorous, long-lived, and intelligent. It allows parents to space their children at reasonable distances and still have a family of normal size without exhaustion of the mother."

2 See page 60.

Despite the three means suggested whereby superior individuals might attain an economic basis making marriage possible at an earlier period of time, it is doubtful whether any of the suggested methods would make possible an economic standard favorable to or advisable for the birth of children. However, even if the coming of children were necessarily delayed for a few years more, the earlier marriage period would have given time for the young couple to make important physical and psychological adjustments to the married state and to each other.

Moreover, as is natural with most young couples, there is a period following marriage during which all of the individual's interests and affections are centered in the other partner. By earlier marriage this period could be passed through while the formal educational period was being completed. It should then naturally follow that by the end of the formal educational period the couple would psychologically have arrived at the point where they actually desired to have children - as a means of making their happiness complete, now having arrived at the point where they desire a goal outside themselves in which to center further attention and affection. Thus the actual

reproduction period will be begun earlier because of the earlier marriage, and the children born to the couple besides having superior inherent qualities should have superior care and training due to the actual desire and realization of need for children which the couple have developed during the period when because of economic reasons the birth of children has seemed unwise.

ELIMINATION OF ROMAN CATHOLIC CELIBACY

The Roman Catholic Church has established a celibate priesthood for men and nunneries for celibate women. These celibate men and women are regarded by that important branch of christendom as being particularly holy persons, although the vows they take are direct violations of the divine command to be fruitful and multiply.[1]

By enforced celibacy on the part of these religious leaders the blood of these individuals has been cut off and the world made to suffer thereby. Some claim that the blood is not so much cut off as would appear because it takes an illigitimate course.

Even if this be true it does not compensate because undoubtedly most of the priests and priestesses leave no offspring; those children who have a priest for a father would hardly have a mother up to par, and illigitimate children never have the same opportunities as legitimate children. Certainly this is not conducive to the production of men of genius.[2]

Francis Galton, after studying the situation advances the idea that the long period of the dark ages in Europe was due to the celibacy enforced by religious

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[1] Cox, Harold, Problem of Population, p. 195.

[2] Duncan, H.R., Race and Population Problems, p. 132.

orders on their votaries. Whenever a man or woman was possessed of a gentle nature that fitted him or her to deeds of charity, to meditation, to literature, or to art, the social condition of the time was such that they had no refuge elsewhere than in the bosom of the Church. But the Church chose to preach and exact celibacy. The consequence was that these gentle natures had no continuance, and thus, by a policy so singularly unwise and suicidal the Church brutalized the breed of the forefathers. She practiced as if she had aimed at selecting the rudest portion of the community to be, alone, the parents of future generations. No wonder that club law prevailed for centuries over Europe; the wonder rather is that enough good remained in the veins of Europeans to enable their race to rise to its present very moderate level of natural morality.[1]

It is not a matter of indifference that certain categories of the educated, intelligent, and virtuous public should or should not be restricted to celibacy. Aside from all dogma and from the discipline of the clergy, the result is not the same for a country, from the standpoint of education, when there are, for example, forty or fifty thousand celibate ecclesiastics rather

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[1] Galton, F., Hereditary Genius, pp. 343-44.

than an equal number of ecclesiastics who are fathers of families. Even in reducing the inheritance of things intellectual to the minimum, the simple existence in Protestant countries of married pastors assures the development from year to year of a certain number of educated or upright persons who exert a favorable influence on society.

L.F. Ward names forty-nine outstanding men who were the sons of Protestant ministers. Continuing, he states, "I could have tripled or quintripled these lists indicating men of recognized distinction but less known to the general public. This would be useless as a demonstration, for the names enumerated are sufficient to show to what extent science, medicine, letters would have been impeded during two centuries if celibacy had been imposed upon the ecclesiastics of all cults."[1]

A priesthood like that of the Roman Catholic Church is in point of intellectual and moral endowment much superior to the general population from which it is drawn. Its celibacy therefore causes a superior current of heredity to be lost to the race. How serious this loss is may be gauged by showing what science and letters would have missed had the Protestant Churches followed the Catholic Church in requiring sacerdotal celibacy. Agassiz, Berzelius,

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[1] Histoire des sciences et des savants, 2nd edition, pp. 149-152, Quoted by Ward, L.F., Applied Sociology, pp. 164-65.

Enche, Euler, Jenner, Linnaeus, Emerson, Hallam, Hobbes, Addison, Ben Jonson, Lessing, Richter, Swift, Thomson, Wieland, and Wren, as well as a host of lesser stars, were sons of Protestant clergymen.[1]

The development of a priesthood bound by celibacy has been a loss to religion in debarring piety as it has from reproducing itself in progeny. The conditions of personal success in professional life now tend also to enforce celibacy on women of superior ability, and have delayed marriage on the part of men. These factors on the whole may work to the advantage of present day society, but certainly at the expense of future social welfare.[2]

Thus though celibacy of the clergy is defined in the Catholic Encyclopedia as "The renunciation of marriage implicitly or explicitly made, for the more perfect observance of chastity, by those who receive the Sacrament of Orders in any of the higher grades",[3] it would appear upon the basis of the opinion of men considered authorities in the field of Eugenics that such "more perfect observance of chastity' is being obtained at the cost of great eugenic loss to society. Thus any

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1 Ross, E.A., Principles of Sociology, p. 387.

2 Jordan, D.S., War and the Breed, p. 5.

3 Herbermann, C.G., (Ed.) Catholic Encyclopedia, p. 481.

program for encouraging the propagation of higher types of human stock must take into account this problem of the negative eugenic influence exerted by Roman Catholic celibacy. Already public sentiment is being aroused by the issue. Leading thinkers are writing concerning the loss of higher types occassioned by such an institution.

Perhaps continued awakening of public sentiment to the needs for change in this regard can ultimately be used to make it possible for this unquestionably superior group of Roman Catholic leaders to be lawfully allowed to contribute their progeny to the superior portion of our population.

DEVELOPMENT OF PUBLIC SENTIMENT FAVORING
INCREASED PRODUCTION OF OFFSPRING
AMONG HIGHER PRIVELEGED GROUPS

"There is a new conception of parenthood abroad in the world today which is going to make a different world tomorrow if it continues to grow at its present rate of speed. I can remember a world thirty years ago when I, a child in that world, found nothing attractive in the traditional picture of a woman's part in life. There was no thrill, no challenge, no promise of recognition and reward. The thought of having children, or bringing them up, or creating a family, far from presenting an alluring possibility of adventure and achievement, a field in which expert skill and knowledge might find expression, loomed before me as a fate to be avoided if possible, the crushing end of all individual development.

Why we were so easily convinced that working with money, with atoms, with germs, with plants, with bugs, with tools, with books, with paints, clay, sound or what not were all obviously more professional, more difficult, more interesting, or more valuable to society than working with children, I am sure I do not know, unless we did confuse cooking, scrubbing, sewing, with child care and because our badly organized domestic life has always allowed those occupations to prevent the rearing of children from being the mother's

first and most important task. Perhaps too the fact that no bona fide educational institution held in respect by men included any professional or technical training for this field, not housekeeping, mind you, but child rearing, may have had something to do with it."[1]

This quotation presents most vividly the attitude toward raising a family which has been quite extensively prevalent among individuals of the more highly educated groups in recent years. However, present educational tendencies are seeking to change such attitudes so that the positive value of the large family of superior parentage will become a generally recognized feature.

What can and is being done to bring a changed attitude in the superior homes toward the matter of raising a larger number of children? How shall we create a new idealism to offset the new cynicism about children because they are no longer financial assets? While children may still be "the poor man's life insurance," the thrifty and prosperous are reversing the proverb and are buying life insurance for the protection and even the support of their children. Granting the fact that a larger number of children entail a greater financial burden cannot a good case be made that they are worth it?

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[1] Taft, Jessie, "What it Means to be a Foster Parent", Progressive Education, Vol. 3:350-352, October, 1926.

Perhaps a fundamental factor in the establishment of the case for the worth of having children is the fact that usually the truest happiness of a family is in its children.

"The chronic pleasure-seeker forgets this, if, in fact, he ever discovered it. With all the expense and anxiety they bring, the boys and girls bring infinitely more joy than trouble into life. The childless home is sincerely to be pitied. The joy of watching the baby, for every home a fresh miracle of life; the happiness of seeing the boys and girls develop and grow strong, the satisfaction of helping the young folks prepare for their life work and get adjusted to it; - has wealth or fame any deeper satisfactions for the human heart than these?"[1]

But the worth of the children to the parents does not depend merely upon the happiness they bring. Quite aside from the happiness involved, the experience of parenthood develops the parents and completes the family.

"Pregnancy and the care of young children are already for a few priveleged people one of the lovliest combinations of science and art. It is becoming steadily more rare in modern countries for women to become pregnant unwillingly. It is actually possible now for women,

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[1] Fiske, G.W., Changing Family, p. 183

if they take a little trouble to inform themselves, to enjoy pregnancy. Dieting to mitigate digestive trouble has become more exact, fresh air, cold water, free movements and good exercise can replace the old combination of overfeeding and stuffy reclining with excessive unsuitable work. The delicate invalid complex of pregnant women is dissolving; women are learning the physical delight of taking the right precautions instead of the wrong ones.

"Not only may modern women actually enjoy pregnancy, stranger still they may even say that they enjoy it, without incurring the accusations of immodesty. With a little courage, pregnant women may even go freely anywhere, carrying themselves with a proud deportment and but a moderate concealment of their persons. It is astonishing how hysteria is banished and health blossoms as the oppression of fear and shame is removed. Greater frankness will, I believe, alter the conventions about pregnancy and female beauty. The eyes of a pregnant woman become deep, luminous pools, enhanced by the slight pallor of the early stages of adjusting physique. Personally, I find the pregnant woman an object of great lovliness; it must be the shades of prudery that have hidden this from the eyes of artists and their patrons."[1]

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[1] Russell, Dora, "Poetry and Prose of Pregnancy", in Schmalhausen, S.D., and Calverton (Editors), Woman's Coming of Age, p. 351.

"In a normal group of women, the ones who live the longest are neither the unmarried not the mothers of small families, but those that have half a dozen offspring or more. Many gynecologists are now advising young married women that their best hope of good health lies in early pregnancy. Some women have found out for themselves that they are better off during pregnancy than at any other time of their lives. More young women are deliberately looking forward to motherhood and trying to make themselves fit for it. Many fears that lately surrounded pregnancy are being dissipated.

In short, given normal health and constitution, childbearing is a benefit, not a detriment, to the mother's health, and a good-sized family, properly spaced, is one of the surest ways of preserving vitality and preventing the premature onset of old age."[1]

Without children the home life is so vastly different in its social and spiritual values that it makes a subtle difference in the personal development of the husband and the wife. As human personalities they lack completion and fulfillment without the child. We have only to think of the world's loving admiration for the Madonna, the symbol of universal worship of the glory

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[1] Popenoe, Paul, "How Big Should a Family Be?", Parents Magazine, p. 16, July, 1931.

of motherhood, to remind ourselves that we owe the highest attainment of human character to the experience of parenthood.

It is really an open question, whether children need their parents more than parents need their children.

The child not only really makes the family, but tends to make it permanent. A child is good insurance against a broken home. Two or three children are still better, and large families are very rarely broken by divorce.[1]

That the value of childhood and the appreciation of having the opportunity to raise children is becoming an increasingly established element in the lives of those who are thinking in socially constructive terms is manifested by the legislation protecting their rights and movements increasing their welfare. The complete school priveleges for them, the development of city parks and play facilities, the rising standards of child hygiene, the fine new hospitals for children, the growth of periodicals for the child and the home, the development of scientific child study and genetic psychology, the multiplicity of books about and for children,

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[1] Groves, E.R., Social Problems of the Family, p. 149, "Only one-third of divorced couples have children."

all indicate the increasing importance of the child in the lives of people influential in effecting constructive works.

In fact the whole matter of increasing the birth-rate of superiors rests ultimately upon the basis of generating a new psychological attitude in regard to this matter. The effectiveness of a program of positive eugenics in increasing the birth-rate in superior families is probably largely dependent on the degree in which public sentiment can be changed. Such a change should have as its goal the creation of a public opinion which will result in a truer idea of values. But to effect a discriminating change in the standards of the more intelligent and better educated classes calls for a real effort on the part of those who have the welfare of society at heart. The difficulties are great enough and the obstacles are evident enough; it is more encouraging to look at the other side, and to see evidences that the public is awakening.

The events of every month show that the ideals of eugenics are filtering through the public mind, more rapidly than many people , a few years ago, felt justified in expecting. With increasing frequency articles are to be found in daily newspapers dealing with eugenical experiments and their results. The nature of these

articles is such as to make them a valuable positive element in bringing constructive changes in public sentiment. In addition we now have magazines such as "Eugenics", "The Family", "Parents", and many others which are finding their way more and more into the reading files of the better homes and which have a most constructive influence in creating the changed sentiment so necessary to encouraging larger families among superior groups. Articles dealing with positive eugenics and with the entire eugenical program are frequently published in our popular magazines and are reaching a constantly greater number of people.

The number of those who call themselves eugenists, or who are in sympathy with the aims of eugenics, is increasing every year, as evidenced by the growth of such organizations as: The American Genetic Association, American Eugenic Society, International Federation of Eugenics Organizations, Voluntary Parenthood League; and by the establishment of such bureaus and committees as : Population Reference Bureau, Department of Genetics - Carnegie Institution, President Hoover's Research Committee on Social Trends, etc.

Many colleges and universities are teaching the principles of heredity and a great many of them add definite instruction in the principles of eugenics. Another

educational trend which is developing is the placing of greater emphasis upon parenthood. This emphasis is being made in many places. The public schools are gradually beginning to teach mother craft. Many colleges and univeristies are including in their curricula courses such as "The Family" which tend to give students a wholesome, intelligent attitude toward the problems of marriage and parenthood and which tend to lay stress upon the importance of parenthood as a real vocation.

The churches also are realizing their obligation to the family by helping to bring their constituents information. This is usually done by bringing specialists or well-trained teachers to the church community at intervals. Ministers, too, are promoting by changed attitudes in looking at the family on its social side, the notion that science can help marriage and the parent just as it now serves the child's physical needs. Special organizations like the Y.M.C.A., Y.W.C.A., Parent-Teacher Organizations and many others, public and private are beginning to recognize, what has long been ignored, that parenthood is one of the functions of men and women, toward which their education should be directed. Every such step should tend, it is believed, to increase the birth-rate among the

superior classes of the community. Every such step is therefore, indirectly, if not directly, a gain for eugenics, for as has been emphasized, a change in public opinion, to recognize parenthood as a beautiful and desirable thing is one of the most important desiderata of the positive eugenic program.

W.S. Thompson, the eminent sociologist, has advanced the idea that "It is not at all inconceivable that as the size of the family comes more and more under control, the differential birthrate will come to express real differences in outlook upon life. When this comes to pass we may reasonably expect that those people who see some meaning and purpose in life and who wish to contribute their mite to the development of this meaning and purpose will desire to have children to carry on. Personally, I should regard a cherished desire to participate in the future through offspring as far better proof of desirable qualities than any of the processes now at work for selecting the successful and should hope that when the population is largely sprung from such people the world will be a better place to live in than at present."

SUMMARY

In order that this paper may appear as a unified whole, let us summarize each of the two parts, attempting to review in each chapter those elements which relate it most specifically to the subject in its entirety.

Part 1

Chapter I. WHO ARE THE INFERIOR HUMAN STOCK?

"The unfit are those who have been so handicapped by either heredity or environment that they are not normally efficient members of society. They are the ones who are unable to stand the strain of normal competition, social and economic, with their fellows. They are our failures and they are not all of them in prisons, hospitals, asylums, poorhouses, and other public and charitable institutions. The vast majority of them are society's marginal hangers-on. We tolerate them, allow them to do our dirty work, scorn them, pity them sometimes, but in the main take them for granted, and allow them to go their way, marry spawn, and perpetuate their kind."[1]

Specific classes belonging to this group are: (1) The feeble-minded; (2) Germinally insane, (3) Epileptics; (4) Germinally physical weaklings or deformed; (5) Those born with predisposition toward some serious disease; (6) Germinally blind and deaf; (7) Chronic Inebriates; (8) Confirmed Criminal, etc.

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[1] Gillin, J.L., Dittmer, Colbert, Social Problems, p. 196.

Chapter II. PREVALENCE OF INFERIOR TYPES

With the statistics at present available it is impossible to give an entirely accurate idea of the number of defectives in the United States and their rate of increase. One great difficulty in making an accurate estimate of the exact number of those who would be subjects for a program of eugenical limitation is the fact that many are not in institutions created for the purpose of caring for individuals with such handicaps.

However, according to statistical reports there were in the United States in 1927, 94, 021 feeble-minded or sub-normal individuals in the state, city day schools and private schools for the feeble-minded and sub-normal. This is an increase of 31,807 since 1922.

In 1923 there were 78.090 paupers in the almshouses of the United States.

In the same year 27,238 juvenile delinquents were recorded as being in the various special institutions for delinquents in the United States.

In the year 1929 the total prison population of the United States was 116,626, a ratio of 98.8 per 100,000 of population.

In 1927 1,950 first admissions of epileptic patients to state institutions were recorded.

The patient population of state hospitals for the insane in the United States for 1929 was 272,527. In the year 1928 59,417 first admissions of patients were made to various hospitals throughout the country.

In 1930 there were 63,489 blind; 57,084 deaf mutes and 1,942 blind deaf mutes reported to be in institutions in the country.

A comparison of these figures with those for former years shows a tremendous increase from year to year which cannot be attributed to the natural steady increase of population, but must show that the percent of rapid increase may be interpreted to indicate that these classes are reproducing at a very rapid rate. Furthermore, there can be little doubt that a major percentage of the progeny are inheriting the weaknesses of their ancestors.

Chapter III METHODS OF ELIMINATING THEM

The general aim of a program for eliminating the inferior element in a population must be to decrease the birth-rate of those classed as inferior stock, or "unfit". Methods suggested as means of decreasing the birth-rate are: (1) Sterilization; (2) Life segregation (or segregation during the reproductive period);(3) Artificial interference to prevent conception; (4) Restrictive marriage laws; (5) Systems of mating purporting to remove defective traits; (6) Eugenic education of public.

Chapter IV. THE USE OF STERILIZATION AND ITS SOCIAL SIGNIFICANCE

A method which provides one hundred percent birth control in the individual affected, and which is an invention of biology and surgery combined, is sterilization.

Sterilization should be regarded the same as an immigration law or any regulation limiting the introduction of undesirable citizens. The encouraging thing about sterilization is that, contrary to public belief, the majority of operations are not performed under duress and legal pressure, but are merely instituted through persuasion of the individuals on the part of tactful physicians or prison officials.

Sterilization destroys no organ or gland of the body. Investigations show that it has no effect upon sex desire, sex performance, or sex feeling of the subject, except a favorable psychological effect in some cases, particularly where fear of pregnancy is removed.

A study has been made of the 6,255 sterilizations performed in California state hospitals. Of the insane patients sterilized, six out of every seven replying to inqueries were satisfied with the operation. No serious dissatisfaction was found among relatives.

Of the feeble-minded on parole, two-thirds had gotten along satisfactorily, one-third have been failures due chiefly to dullness and objectionable personalities.

The place of sterilization in a complete program of eugenics is greater than is sometimes admitted. It is usually spoken of as a purely negative measure - it is sometimes described as a hygienic, rather than a eugenic operation. Its effect will be to prevent the birth of many inferior children; thereby the proportion of superior children born in the population will be increased, if the non-sterilized part of the population continues to reproduce at the same rate as before. This in itself will be a great gain; but it should be still further increased, because the reduction of the birth of the defectives and dependents and the attendant decreasing burden of their care should permit the eugenically superior part of the population to increase its birth rate rather than merely keep it constant.

Part II

Chapter I. WHO ARE THE HIGHER TYPES?

The superior classes are those who because of physical and mental strength are able to meet the demands of life in such a manner that they are sufficiently able to maintain themselves and their families. Furthermore, the superior element of the population in many instances is able in addition to its other duties of self-maintainance to originate and promote work which tends to increase the general welfare of the whole of society - in general may it be said that the superior element in population is the socially constructive element.

Three characteristics which seem particularly significant in determining an individual's superiority are:

(1) A high level of intelligence; (2) A well-integrated character and balanced temperament; (3) High energy and vitality resources.

Chapter II. METHODS OF ENCOURAGING PROPAGATION OF HIGHER TYPES

The proportion of inherently superior children in a race or country can be increased only by the method of increasing the percentage of parents who are similarly superior.

Such an end may be obtained by:

(1) Increasing the length of life of superior individuals so that they will survive to and through the productive years - this purpose might be accomplished by:

(a). Promotion of hygiene; (b) Reduction of the frequency and extent of war; (c) Selection within the nation, if war must come, to guard the members who are most valuable eugenically; (d) Promotion of law and order.

(2) Increasing the marriage rate and reducing the age at marriage of people who are superior potential parents, as well as improving the quality of their mates by:

(a) Preferential selection; (b) Aid to earlier mating of the superior; (c) The promotion of assortative marriage; (d) Encouraging the mating of women of superior intelligence; (e) Removal of artificial barriers; (f) Restrictions on marriage; (g) Changed immigration policy; (h) Proper provision for divorce.

(3) Increasing the number of children of such parents once they are married by:

(a) Wider use and dissemination of birth control to all classes; (b) Better distribution of wealth; (c) Properly graduated income and inheritance taxes; (d) High repute for large families making eminent contributions.

Chapter III. FURNISHING ATTAINABLE ECONOMIC BASIS FOR EARLY MARRIAGE OF SUPERIORS

Suggested means which will enable young people to marry before the completion of the educational period are:

(1) The wife works and supplies family finances while husband completes educational course;

(2) Couples marry and parents of both parties continue same support of their children while both are in school that would have been furnished had the marraige not have taken placé.

(3) A better distribution of scholarships and fellowships which are of sufficient amount to allow the recipient of them the privelege of marriage.

Chapter IV. ELIMINATION OF ROMAN CATHOLIC CELIBACY

By enforced celibacy on the part of Roman Catholic religious leaders the blood of these individuals has been cut off and the world made to suffer thereby.

How serious this loss may be is gauged by showing what science and letters would have missed had the Protestant Churches followed the Catholic Church in requiring sacerdotal celibacy. Agassiz, Berzelius, Jenner, Linnaeus, Emerson, Ben Jonson, Richter, Swift, Wieland, as well as a host of lesser stars were sons of Protestant clergymen.

Already public sentiment is being aroused by the issue. Leading thinkers are writing concerning the loss of higher types occassioned by the celibate priesthood.

Perhaps continued awakening of public sentiment to the need for change in this regard can ultimately be used to make it possible for this unquestionably superior group of Roman Catholic leaders to be lawfully allowed to contribute their progeny to the superior portion of our population.

Chapter V. DEVELOPMENT OF PUBLIC SENTIMENT FAVORING INCREASED PRODUCTION OF OFFSPRING AMONG HIGHER PRIVELEGED GROUPS

The matter of increasing the birthrate of superiors rests ultimately upon the basis of generating a new psychological attitude in regard to the true value of parenthood. The effectiveness of a program of positive eugenics in increasing the birth rate in superior families is probably dependent upon the degree in which public sentiment can be made to look with favor upon larger families.

Encouraging evidence of interest of superioe groups in a positive eugeinic program is found in the number of books, magazines, and pamphlet material dealing with eugenical subjects which are being circulated and studied by the better-educated and better-informed groups; the

increasing number of courses on genetics, eugenics, family life, and child care being included in the curricula of our colleges and universities; the interest and splendid work of churches, Y.W.C.A., Y.M.C.A. and other constructive organizations in bringing specialized knowledge and teachers to their constituents.

All of these are elements in building a type of public sentiment which will generate a psychological attitude encouraging the recognition of parenthood as beautiful and desirable.

It is possible that in the future when the size of the family comes more and more under control, that those people who see some meaning and purpose in life and who wish to contribute their mite to the development of this meaning and purpose will desire to have larger families of children as a means of carrying on.

CONCLUSION

Because of the increasingly greater proportion of the unfit (those who because of hereditary physical, mental, or moral handicap are unable to care for themselves in accordance with the demands of society) in our population and the higher ratio of reproduction from individuals of this character, it is deemed necessary in the interests of the future welfare of the race that these elements be checked and ultimately eliminated from our population.

A program which would bring about such an end should not only seek to eliminate possibility of further offspring from inferior individuals, but should also seek the most humane methods of treatment possible for the individual who has already been born.

In the light of these standards it might seem that the ideal program for limiting and ultimately eliminating inferior types of human stock from our social strain would be a combined program of sterilization and segregation.

Sterilization, a method which provides one hundred percent birth control would ensure the fact that no more offspring would be possible. If after sterilization different classes of defectives could be segregated in colonies with others similarly handicapped, allowed to marry, if they chose, carry on occupations suited to their capacities, wothout the necessity of competition with those much superior to themselves, it would seem that this state could be representative of the most humane and effective way of proceeding with the negative portion of the eugenical program.

The program for increasing the number of offspring by the superior element (those who exert socially constructive influence) of the population is largely an educational process. Material elements in the program are the making possible of an economic basis for the early marriage of superiors and the breaking down of traditional restrictions on the rights to marry and reproduce of certain superior groups, e.g., the Roman Catholic priesthood.

The central problem of the positive eugenic program, however, is the attempt to change public sentiment to favor and encourage increasingly larger numbers of children in the families of those whose own social achievements and contributions place them with those classifying as superiors because of the constructive influence exerted on society by their endeavors and accomplishments.

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